



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

these institutions are grammar, general literature, rhetoric, mythological poems, logic, and law. A small portion, only, of the students learn the Sanscrit. The means employed by the Mahomedan population to educate their children, though not inconsiderable, are by no means systematic.

The English residents have, of course, introduced, so far as they have been able, the elements of European education. Among the institutions they have established in Bengal, the most important is unquestionably the Bishop's College. The object of this college is to prepare young men, both natives and others, for the Christian ministry, and for being teachers; and to extend the benefits of learning generally. In this college are taught, theology, with the Hebrew, Greek, and Latin languages; history, both ancient and modern, ecclesiastical and civil; the elements of philosophical and mathematical knowledge, and the Oriental languages. Native students are also taught English. The further details of this institution are highly interesting, but we have not space to treat them more at large. It seems clear, that the only hope of essentially improving the intellectual condition of the Bengalese, as a nation, is in the prospect of breathing into the old system of native instruction the spirit of European education, by means of model institutions like Bishop's College; and even their usefulness may be, and probably is, somewhat diminished by a too exclusive regard to the interests of a religious sect.

We have thus selected two or three facts from the great mass which Mr. Adam has presented us, not to convey any adequate idea of the extent of labor expended in his work (which reached us at a late hour), but to give a glimpse of the state of things which that work indicates. We shall probably take some future occasion to return to the subject.

6. — *Sparks's American Biography*. Vol. V. *Life of John Eliot, the Apostle to the Indians*. By CONVERS FRANCIS. Boston; Hilliard, Gray, & Co. 1836. 16mo. pp. 357.

OF the remarkable men with whose names the early period of our annals is adorned, no one shines with a purer lustre than John Eliot. He had the vigor of character, the stern adherence to duty, the strictness of daily conduct, and the high religious faith, which belonged to the Puritans; but these noble qualities were softened by and blended with a gentleness of temper and charity of feeling, which are commonly supposed to belong to a more liberal and enlightened age. His mind was adorned with

all the learning of the times ; yet he was content to give his best energies to the improvement of the lowest forms of savage life. His heart was filled with the warmest domestic affections ; yet he never hesitated to go forth into the wilderness and expose himself to every hardship, at the call of duty.

It is well that the fame of such a man should be rescued from the oblivion to which it has long been partially consigned. The task of writing his life could not have been assigned to better hands, than those of Mr. Francis. To habits of unwearied literary research, Mr. Francis adds a grasp and healthy vigor of mind, not often found. His language is marked by many of the best qualities of a copious and nervous English style. It is strong, full, harmonious. It is the natural expression of a mind enriched with profound and various learning, and controlled by a sound and delicate, but not over-fastidious taste. This life of Eliot is, therefore, as might have been foretold, composed with a scrupulous and careful regard to facts. Every thing in the history of the period in which Eliot lived, that has any connexion with his character or labors, is brought together and introduced in the proper place. The order and arrangement of events are clear, and a just proportion is preserved between the several parts. The narrative is perspicuous, and interspersed with many appropriate philosophical reflections. The whole is written in a tone of mild warmth and temperate enthusiasm, which a mature and richly endowed mind always feels in contemplating the examples of moral and intellectual excellence furnished by the past. A just and discriminating appreciation of Eliot's character pervades the whole narrative, and makes us feel, while reading it, that Mr. Francis has made a valuable addition to the biographical literature of our country.

Mr. Francis has gone, with great propriety, into a careful account of Eliot's doings among the Indians. The history of his labors, his patience under fatigue and disappointment, his exhausting and almost superhuman toil in translating the Bible into the Indian language, is more thrilling than any romance. This great work will remain an ever-during monument of the vastness of human energy, when roused by a sense of religious duty and an ardent love of mankind.

We are struck, in reading this narrative, with the remarkable good sense of all Eliot's proceedings among the savages ; we say remarkable, for good sense is any thing but a common trait in missionary enterprises. He devised the only rational mode of introducing Christianity among barbarous tribes. He gathered them into communities, taught them the elements, and made them feel the blessings, of civilized life, while he was

preaching to them the leading and simplest doctrines of Christianity. He did not expect the interposition of a miracle to overcome the stubbornness, and enlighten the darkness, of the savage heart ; but set himself patiently to work in removing the prejudices of the Indians, softening their rudeness, and gradually attempering their characters to the mild spirit of Christian love. The luminous statements of Mr. Francis, in this part of his work, suggest many grave reflections ; and we trust they will receive that attention among the friends of Indian civilization, which their intrinsic interest and philosophic value deserve.

7.—*The Year Book. An Astronomical and Philosophical Annual.* By MARSHALL CONANT. Boston ; Munroe & Francis. 1836.

THIS is the first of a series of volumes, which the author states it to be his intention to publish annually. It is divided into three parts. The First Part contains a popular introduction to the science of astronomy ; the second is devoted to astronomical calculations ; and the third is made up of a collection of selected articles, relating to science and its applications to the arts.

The introduction to astronomy contains a popular statement of the elementary principles of the science, together with an explanation of the principal terms. It is brief, condensed, and clear, and is extremely well adapted to the use of beginners, especially such as are not well versed in mathematical studies. Indeed the author seems to have carried his attempts at great simplicity too far, having given definitions of the *angle*, *inclination of planes*, *ellipse*, and other terms which ought to be supposed to be familiar to every person when commencing the study of astronomy. We mention this particularly, because we think there is a strong tendency among instructors and pupils to hurry forward into the different departments of Natural philosophy, without first acquiring a sufficient knowledge of elementary mathematics ; a tendency which cannot be too severely reprobated, since it necessarily precludes the possibility of acquiring any just or clear ideas, and renders wearisome and disgusting, departments of learning, which are highly interesting when properly presented to the mind. This fault, however, if it be one, does not render the work less valuable to those whose previous acquirements have fitted them for commencing the study of astronomy.

Throughout the whole, the author insists strongly upon the necessity of *actual observation* of the various phenomena of the